

Postscript for Postscript,
By WAY of *the Answer*
ANSWER

TO

DR. KENNET'S

Gentleman-like Treatment of the
Person that Translated and Ex-
plain'd his Sermon for him.

With some further Remarks on that Celebrated
Piece, wherein Mr. Dean's great Learning, In-
genuity, and Manners, are more fully consider'd,
as well as the Fidelity of his own *Version*, by
Way of Comparison, with that which he
very modestly calls a *Bad One*.

In a Letter to that Reverend Doctor; not forgetting his
last *Ash-Wednesday Sermon*.

Behold thou art called a J. E. W. and restest in the Law, and makest
thy Boast of God: And knowest his Will, and approvest the things that
are more excellent, being instructed out of the Law, and art confident
that thou thy self art a Guide to the Blind, a Light of them that are
in Darkness, an Instructor of the Foolish, a Teacher of Babes, which
hast the Form of Knowledge, and of the Truth in the Law. Thou
therefore which teachest another, teachest thou not thy self? Thou
that preachest a Man should not steal, dost thou steal? Rom. c. 2.
v. 17, 18, 19, 20, 21.

London, Printed, and are to be Sold by John
Morphew, near Stationer's Hall, 1711.



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Postscript for Postscript.

Reverend Sir,

SINCE you never appear in Print but on Purpose to be taken Notice of, I am loth to defeat the End you propose to yourself, and for this one Time more have an Hour at your Service, to let you know how much I am oblig'd to you for giving me fresh Matter to go upon, from your *perverting* your own *Meaning*, as well as that of the *Scriptures*, in your late *Miserable Transition*. You may call this *Ignorance* and *Perverseness* again, you shall so think fit, explode my Version as a *Turbulent* *Way of turning about Sense and Words*, and call me the *Man, the Sham Scribler*, and what not; but I must be plain with you, and tell you, that you are very much indebted to me, not only for my giving some Passages in your *Latin Sermon* a more Candid Interpretation than they could well bear, but for omitting very many Things in the *REMARKS* upon it, that would have distinguished you after another manner than you are willing to make your Appearance in.

You and I may think what we will of ourselves, but the World will be our Judges; wherefore since we are engag'd into a sort of a Controversie, it is but fitting the Matter in Dispute should be so laid before them, that at one View of the different Pretensions, they may form a *Judgment* adequate to the *Cause*. In order to this, I shall act with a Sincerity wholly Foreign to the Method you have taken; instead of taking Notice of what is mark'd amongst the *Notes*, or what is perplex'd by the *Printer's* Means for want of proper Pointing, bring the Two Versions upon the same Issue; and having first given the Reader each respective Sentence that I shall dip upon in the Original Language, commit it afterwards to his Perusal, as it is render'd in *English* by the Two Contenders.

To begin, in Page 5, about the Middle, the *Original* runs thus, *Nos Patres, Fratresque, compositis animorum Affectibus,*
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bane

hanc Christi Pacem serio perpendamus, qualisnam sit, & quantum commodorum Plena! Pax scilicet ista cœlitus data, certissimum amoris Divini Indicium, vitæque Æternæ Pignus est. Hæc illa Dei Pax est, quæ sensum omnem exuperat, quæ cor Humanum custodit, Societates continet, & tuetur.

The Reverend the Dean.

The Sham-Scribler.

Let us, Fathers and Brethren, compose our Minds and the Affections of them, and then calmly and seriously consider this *PEACE* of our Blessed Saviour; what it is, and how full of Content and Comfort of every kind. That Peace which descendeth from Above, as the most certain Token of Divine Love, and the surest Pledge of Eternal Life. That *PEACE* of God, which *passeth all Understanding*, which warms and unites the Hearts of Men, and so is the Foundation and Defence of all Civil Societies.

O let us, Fathers and Brethren, weigh this *Peace* of Christ and with a composed Temperament of Soul consider its Nature, and the many Advantage that accrue from it! A *Peace* that is the Gift of Heaven, the most certain Token of Divine Love, and Pledge of Eternal Life. This is that *Peace* of God which *passeth all Understanding* which is a Safeguard to the Hearts of Mankind, and cements and defends Humane Societies.

Again, *Ceteræ Ecclesiæ Reformate Omnes, Fraternali Amore Tesseras Perpetuo nobis dant, & à nobis Vicissim recipiunt: enim communem Fidem profitentur, ita communem Veritatis Hostem impugnant; & in communi Causâ Libertatis Afferendæ conveniunt. Quod siquid forsitan in Externo non nullarum Regimini deesse videatur (quod dissimulare non possumus) id etiam Clementissimus Deus (uti speramus) tandem ipsis supplebit. Pacis interrim & Benevolentiae Vinculis colligati, Concrescamus in illo per Omnia, qui est Caput, ex quo totum Corpus compactum facit Augmentum in Edificationem sui. Ephes. iv. 16.*

The Reverend the Dean.

The Sham-Scribler.

The other Reformed Churches in Europe do all give us the *Right Hand* of Fellowship, and receive all the Tokens of Brotherly Love from us. For as they profess the same Faith, so they oppose the Common Enemy of

Truth,

The Reformed Churches broad, not *One of them excepted*, always giving us fresh Assurance of their Brotherly Love towards us, and taking the same reciprocally from us: For as they are Professors of the same Faith,

the

truth, and are in Alliance to all the same Cause of Liberty. And if any Thing seem wanting in the outward Administration and Government of some of them, (which we cannot deny,) the Wise and Merciful God will in due Time supply that Defect. In the mean Time, being compacted together by the ties of Peace and Charity, let us grow up into Him in all Things, which is the Head, even Christ, from whom the whole Body is first joined together, maketh Increase unto the edifying of itself in Love. United together in the Bonds of Peace and Good-will towards one another, grow up into Him in all Things, which is the Head, from whom the whole Body first joined together and compacted, maketh Increase unto the Edifying of itself. Eph. 4. v. 15, 16.

they are at *Open Hostility* with one and the same Enemy to Religion and Truth, and are confederated together in Defence of one Common Liberty. But if there be any Defects amongst these our Brethren, i. e. as to the outward Exercise and Form of Religious Worship, and they differ from us in some few Ceremonies (which we can by no Means part with,) God (as our Hope and Confidence is) will in his due Time be mercifully pleased that all these Things shall be added unto them.

In the mean Time, let us firmly,

That you had no Thoughts of having your Sermon made *English* may be seen from this Paragraph, where in the *Latin* you make no mention of *Christ*, or in *Love*, and blend the Substance of Two Verses into one Quotation, when you refer only to one, on purpose to perplex those that should undertake it: The Right Hand of Fellowship likewise has nothing to do with the Original; but above all, Doctor, methinks you might have spar'd insisting in your Postscript upon any Proofs of your Falshood in Matter of Fact, when you give such an Instance of it here, since it is notorious, that neither your good Friends at *Geneva*, the *Grisons*, or *Switz-Cantons*, of the Reform'd Perswasion, *Swedes* or *Danes*, are in the Grand Alliance; and that there are more Protestants that are Neuters in this present War, than are engag'd in it.

But to pass over many other Escapes of this Nature, and omit multiplying Comparisons between the Two Versions, such, as when you would have the *English* of *Ministerium nostrum Illustrare*, be, to magnifie our Office, instead of giving full Proof of our Ministry, as the *Sham Scribler* has it; and for *INSTRUCTISSIMAS Classes in omnia maria distribuit*, say only, she has sent Her Fleets in every Sea without calling them *well-appointed*, as he renders it, because it would tacitly imply the Wise Administration of the present Lords of the Admiralty; an Expression that would wholly make you lose your

your Esteem with the Party, whose Service your *Steady, Steady Ship* is so deeply engag'd in. I shall proceed to Two other *Specimens*, one to shew that I have done you no Injustice in your Professions of Loyalty, and flourishes on your Countrymens Achievements; the other, to manifest your Concern for the Pompous and Solemn Worship of God, which if you had dar'd to have shewn as Emphatically in *English* as in *Latin*, I perswade myself might have been more of a Piece with the Original.

The first asks Justice from you in these Words, *Sed nostra Ceterarumque Gentium Fœderatarum laudes Bellicas celebrare non est Presentis Instituti, Germania sibi Restituta, Italia a Gallorum Incurfibus liberata; Gallia in suos fere Limites redacta; Hispania ab Alieno Domino tantum non erepta; Hæc vere admiranda Dei Optimi Maximi Opera, Annalibus nostris intexenda sunt, ut habeant Posterì, quod Fidem mereatur superetque.*

The Reverend the Dean,

The Sham-Scribler.

But it is not within our present Design to recount the Victories and *Glories* obtained to us and our Allies; *Germany* restored to her own Empire, *Italy* delivered from the Incurfions of the *French*, *France* well nigh reduced to her ancient Bounds, *Spain* almost recovered from Foreign Usurping Powers; these Wonderful Works of Almighty God *will be* inserted in our Annals of Time, and Posterity will find many of these Actions deserving, and yet exceeding Belief.

But it is Foreign to our Purpose on this Solemn Occasion to commemorate the Warlike Praises of us and our Allies; *Germany*, that is now restored to the Exercise of its wonted Freedom, *Italy*, that is in no Fear of Incurfions from the *French*; *France*, that is almost reduced within its own Limits *Spain*, that is only not recovered out of the Hands of a Foreign Usurper; these Wonderful Works of Divine Providence, I say, are curiously to be interwoven and inserted in the Annals of our Time, that Ages to come may have Actions to dwell upon worthy of Belief, and yet incredible.

The last having not been very handsomely treated by you, appeals to the Publick, and runs thus, *Quam vere Christiano, ne dicam sacro Impetu, quantisque sumptibus Publicis Ecclesiæ fundantur, instaurantur, decorantur! Hujus Rei ut alia fere omnia Gentis Loca, ita maxime Urbs hæc nostra, Testimonia sua edunt, presertim vero hanc stupendam molem, Unius Ætatis & quidem Hominis Opus jam pene Absolutum. Quam*
cultæ

Steady *ulta in his Ubique & pulchra Religionis Facies! Quam con-*
o other *nuis & repetitis Horis quantisque Hominum Catibus, Precar*
nice in *publice Deo offerantur! Quanta Pietate Sacra Synagoga cele-*
untry- *brantur & frequentantur.*

concern *The Reverend the Dean.*

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With what truly Christian
 zeal, I was going to say, With
 that impetuous Powers of Reli-
 gion, have Churches and Cha-
 pels been everywhere founded
 and endowed, repaired and beau-
 tified! Examples of this Piety
 and Publick Spirit are to be found
 in every part of this Nation,
 but more especially within this
 City, and the Suburbs of it;
 above all, We cannot forget the
 goodly Fabrick where we are
 now serving God; This Stu-
 pendous Structure, the now
 finished Work of One Age, and
 in a manner of One Man;
 How decorous and amiable is the
 Face of Religion in these Houf-
 es of God? How frequent, and
 almost without intermission,
 are the stated Hours of Prayer
 in them? How full and how
 conformable are the great Assem-
 blies! How is the Holy Com-
 munion more often and more
 solemnly celebrated!

The Sham-Scribler.

With what a truly Christian
 Zeal, not to say a Divine Im-
 pulse, and at what Publick Ex-
 pences are Churches everywhere
 among us founded, rebuilt and
 beautified! As almost all other
 Places of these Kingdoms give
 demonstrable Proofs of this
 Truth, so this our Metropolis
 more particularly makes it evi-
 dently undeniable; especially this
 stupendous and amazing Pile,
 the Work of a Whole Age, but
 almost finished in little more
 than a third Part of a Century,
 (so rendered to make the Orig-
 inal speak Truth,) and by One
 Man: How decent and fair is
 the Face of Religion in all these
 Edifices! After what a Devout
 manner are Publick Prayers offer-
 ed in them to the most High God
 every Hour of the Day, and how
 often repeated by Multitudes
 of both Sexes! With what Pi-
 ety and Holy Reverence are
 these Religious Assemblies held
 and frequented!

So much by Way of Comparison; though it may not be
 improper to take Notice of the Word *Συναγωγὴ*, before I al-
 together part with this Paragraph, since the Reader must
 lean towards your Interpretation of Course, out of an Assu-
 rance that you best know your own Meaning: The Signifi-
 cation of the Word, as I take it, is an *Assembly* or *Congregati-*
on, from *συν* & *ἄγω*, and so render'd by me; but the *Holy*
Communion being given in this Assembly, you introduce the *Sa-*
craments themselves for the Communicants. Besides, *Εὐχα-*
ριστία is the Word that signifies the Lord's Supper, and *Συναγωγὴ*
 being

being in the Plural Number, must include more than one Sacrament. (*viz.*) that of Baptism, which in our Liturgy call'd *ἁγίασμα*, wherefore your Interpretation of *Holy Communion*, cannot be right.

To proceed to your next Objection, which deserves Notice, as being laid against a Poor Peccadillo of the Presb. to be found amongst the *Errata* at the Close of the Remarks you think you have wonderfully expos'd me by saying *what a Liberty of creating a Number of Archbishops, when there was but one present, and never but one to preside in AN Provincial Assembly?* --- A very Ill Copy becomes itself an Original. Now if I should tell you that I sent but one Archbishop to the Printer's House, how many soever you make return from it; and that I can charge you with another *Falshood in Fact*, (I hope you will not despise it,) because I can make it out. Whatever Ignorance may be laid at my Door, I find your Pretences to the Knowledge of Antiquities in your *Case of Impropriations*, &c. cannot wholly keep off from yours, because I can tell you of *SEVERAL Provincial Councils* that have been held, in which more than one Archbishop has presided. To go no farther, if you'll give yourself the Trouble of looking into *Cave's Hist. Literar. Part 2. P. 530, 533*, you'll find that in the first Council of *Avignon* A. D. 1326, *THREE* Archbishops presided, (*viz.* the Archbishop of *Arles, Acs, and Ambrun*, and A. D. 1337, in the second Council of *Avignon* Three Archbishops of the same Sees; so that from your Word *ANY*, which is limited to no particular Country, you are Debtor to Truth in the same manner as before, which may serve as Reply to part of your first Observations on the Remarks. What relates to your Inconsistence in Doctrine will appear in its Place, after I shall have more fully prov'd the Charge laid against you in my last, which you seem either to think not worth your Regard, or to give your Assent to, and was of setting the Establish'd Church and the Dissenters upon the same Bottom. In one Paragraph you have the Hardiness to affirm, even so as to be understood too, in your own Translation, *that the other Reform'd Churches in Europe, even those of Calvin's Perswasion, profess the same Faith with ours* when they have neither Bishop or Priest amongst them and are no Churches on that very Account; for how can they have Christ for their Head that have neither follow'd his Dictates, or those of his Successors the Apostles, or conform'd to the Institutions and Appointments of the Father of the Church, who are theirs? In another, *whatever of*

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under therefore of the Catholick (Universal) Church shall rightly
 claim the Place and Dignity of Head, does but make a Schism
 in the Body; but it is not so among our Reformed Churches,
 now the Church of England is but one, wherein, according
 to the Mind of the Apostles, the Body is rightly
 joined together, they are many Members. The Dean of
 Worcester, Debtor to Truth, and the Remarker, for set-
 ting him right once more. For those that profess the same
 with the Catholick Church are Equal to it in Dignity;
 therefore the Church of England can by no means have
 a Right of Preference over that of Geneva, or make any
 pretensions to it without incurring the Guilt of Schism:
 I tell it not in Gash, publish it not in Ascalon.
 This might have fallen under the Article of Inconsistence in
 your *Trine*, because you contradict it elsewhere; but since you
 may expect other Evidences of Matter of Fact, I shall oblige
 you in a very plain Contradiction of another Kind. We
 may rather pity and despise (says your own Version again)
 you stay to refute some late Writers, (whom you attempted to
 render Re infected,) who have presumed to impugn, and in a
 manner to deny this Royal Supremacy, and would contend for a
 Church Self-sufficient, and Independent from the State, without
 a Head or Governour, but Christ in Heaven, and a
 CHRISTIAN PRIESTHOOD (*Clerum*) upon Earth,
 page 19. and in the next Paragraph but one, so short is the
 Author's Memory, sets down for your declar'd Opinion,
 that Her Founder, Christ Jesus, did place his own Apostles in
 the Highest Order and Degree, to preside over the Subordi-
 nate Clergy and People. So that the Church is Subordinate to,
 and Dependent upon the State in one Place, and in another
 invested with the Power and Prerogatives, if not, of the
 State, of being independent of it. *Qui Color albus erat nunc*
Contrarius albo, White is against Kennet, and Kennet against
 White: A Practice you have been no ways a Stranger to, ever
 since you was first set at work to write *Pro and Con*, I might
 as well write *Booby*, (as *Will. Pate* has it,) for the Arch-Deaconry
 of Huntingdon; for none of your Friends that allow you can
 state tolerably well when you so please, can conclude,
 that you gave up the Argument to the present Dean of
 Bristol, who undoubtedly deserv'd rather to be refuted
 than pitied.
 But I shall make you have Recourse to *Billingsgate* if I
 will much longer on Accusations of this Nature; there-
 fore after I have given you one more to be utterly denied
 by

by you in *General Terms* with the *Former*, I shall make appear that I have more Respect for your Character, than not to give you Particular Answers to what is alledg'd against me. I remember I charg'd you in the beginning of that Letter with perverting the Scriptures, and I have just now dipp'd upon a Passage which enables me to make that Charge good. Those that are acquainted with Dr. Kenner are too well satisfied that he is more a Master of the Genuine Sense of the Scriptures, and better vers'd in the various Interpretations and Glosses that are put upon them than to give us a False Meaning of them by Way of Mistake. Yet notwithstanding the Curse that is entail'd upon such as shall any ways *add or diminish* from the Contents of this *Perfect and Holy Book*, you chuse rather to favour a very Erroneous Version, made on Purpose to Excuse, or rather Authorize *Lay Ordinations*, instead of those by the Hands of Bishops, otherwise you would have given us the Text as it really is understood by the best Explainers; and as the Design and Tendency of its being spoken makes appear. Look you out among you Men of Honest Report, full of the Holy Ghost, and of Wisdom, to be appointed, say you, even to the lowest Order, that of Deacons; when the Verse in the Original Language, and the Common Translations in English run thus. Wherefore Brethren, look you out from among you Seven Men of Honest Report, full of the Holy Ghost, and of Wisdom, whom WE may appoint, *κατασκευασμενοι* over this Business. So that you are prepar'd (like the Roman that Taught his Bird against any Events in the Civil War betwixt Augustus and Anthony, to have both their Names ready,) either to say, upon the prevailing Power of the Dissenters (which God prevent) whom ye shall appoint, *Elders*, or upon the Continuance of the Church's Flourishing Condition, (which God of his Infinite Mercy grant) whom we; that is, WE the Apostles, and our Successors, the Bishops, without whose Imposition of Hands there can be no Ordination; since to be appointed relates to the one as well as to the other, and you are from thence neither under the Necessity of losing your Interest at Salter's and at Pinner's-Hall nor at Lambeth, because you are at Liberty from them to take Part with any Scheme that is the most Feasible. Though it's very odd, methinks, in a Person of your Prudence, and Caution, to affirm in one Place, that *The Episcopal Authority in this Church is so far from exceeding its Bounds, that it seems rather restrain'd within narrower Limits*

on those that were set by Christ and his Apostles, and insinuate in another, that the Power of their Successors may be impair'd and retrench'd, and the Exercise of the Prerogatives that solely devolve upon them be suffer'd to be put into the hands of Laymen that cannot be either full of the Holy Ghost, or Divine Wisdom.

This Fresh Matter of this Nature crowds in so upon me, that it is Difficult to keep my Word with you, and abstain from other Articles of the same Criminal Appearance; yet, that I may not provoke you to such a Degree as to make you forget your Bookseller's Sign again, by Advertizing the *Black Raven* for the *Black Swan*, I shall quit the further pursuit of your Faults, to make Answer to what I am urg'd with as my own, which I am perswaded is much more to be done of my Side than yours: For, a Word in your ear, let me Desire you, as you are a Christian, and a Clergyman, never Talk of having no Intentions, directly or indirectly of sitting in the Prolocutor's Chair, after the Discourse that you and another Gentleman of the same Order had on that Subject not long before, when you was pleas'd, as a Speaker of the House of Commons, that Excuses a pretended Want of Abilities when Chosen, to declare your fitness for that Post, on Account of a Real one, and had the Misfortune very much against your Will to be believ'd: Besides, I was told so at Child's Coffee-house, and so may you, if you can bear it, any Noon or Evening, when you shall intend to keep Company with such as you very Magisterially call the Inferior Clergy; for that you was to be a Candidate for the Prolocutorship was the Table-talk there; and if you think it of Moment enough to get the Assurance given it under his Hand, that you was not made Choice of to preach before the Convocation for that Purpose, I give you all manner of Assurance of my being your Convert, till then you must Pardon me, and at least Two Dozen of your own Cloth there, that are very heartily glad of your being balk'd of your Intentions.

You tell the World likewise, with abundance of Confidence too, as if you deserv'd more for Preaching and Reading Prayers than you have; that you are possess'd of but *One Living*; but if you reflect that a Man may have *Two Livings*, yet but *One Cure* of Souls, *One in London*, and *One in the Country*, besides some other Adventitious Emoluments arising from Deaneries, Prebends, and Lectureships, pretty things to keep Coaches with, you may reasonably conclude

clude that it is possible for you to be envied for your Possessions, though not for your Principles. To this may be added that if any Thing further should happen by Way of Benefice you are sure to stand Fair in the Eye of the Law, for howsoever you may stand in that of the Gospel, since a Dispensation from Law will do your Business; and you have found so much Favour in a Great Man's Eye, there which I am too much a Christian to Envy you for, as not to be denied any Thing within the Compass of a Request.

The next Passage that occurs presents me with a Mistake of mine about your *Dedicating Pliny's Panegyrick to the King James*; which I am ready to own, having been led to it through some Remarkable Expressions of Loyalty and Unalienable Obedience made use of in your Preface, which you say was adapted to the then received Opinion of King James being a Just and Good Prince; and which any one might call from the Fine Strokes of Panegyrick, and Flourishes that abound in it, rather a Dedication than a Preface. For Instance, what can carry the Air of a Dedication more with it than? *We have a Monarch so indulging, that our only Take is a Pressure of Inability (which is Non-sence by the By) to raise him a deserved Commendation; And would a Supreme Master be so Patient to a just Harangue, as he ought to be to the most Insolent Libels? Would he put up with a Compliment with as much Unconcern, as he oft dispenses with the most Substantial Affronts? No Question but somewhat this Nature had been attempted. Or, than this; There is One Virtue here ascribed to a Roman Emperor, but what can completely match in a British Monarch; nay, the One would be vastly ours; For in the Experience of Afflictions, the Fortitude of Sufferance, in Lenity, Prudence, and other Royal Ornaments, most signally in Justice above Interest, Importunities, in Veracity beyond Inconstancy or Provocation we want a Precedent of Past Ages, and can dare the longest Possibility to produce and offer a Comparison. A Monarch, whose Submission, while a Subject, taught others to Obey, and himself to Command. Whose Patience, Generosity, and Courage, were more the Envy of the Faction, than the Amazement of the IMPARTIAL, and the Transport of the LOTAL; whose Auspicious Entrance to a Throne, assures the Happiest Progress, and merits the longest Establishment on it. A Monarch, whose Accomplishments are in each Respect so Admirable, that they seem to mount Flattery, and defy the rankest Malice; Whose Vertues*

Way so Illustrious, that they dazzle no less than enlighten :
 (what his Party abhors) they almost threaten to Eclipse the
 Merits of his Royal Predecessors. 'T would be an Injury, me-
 rits to you, not to let the World be appriz'd of what
 Embellishments of Fancy and Style you have been
 eminent for, and what Excellent Positions you have for-
 ly laid down, because they may in some Measure atone
 the Tenets you now hold ; wherefore I must ask your
 licence for one Quotation more from the same Place, and
 proceed to fresh Matter. These are your Words. For if
 objects must in Truth no longer submit than they consist them-
 selves unoppress'd, and honestly dealt with, but as soon as a lit-
 tle seiz'd with any imaginary Wrong (for they themselves are
 the Sole Judges, or the Principle has no Consequence) may fly
 the Face of that Authority which gives them the affront,
 depose that Power which they suspect will be too hard for
 it, is so rank a Tenet, that Treason, Tumult, Anarchy, Con-
 fusion, and all the Licentious Mischiefs of Earth and Hell,
 could be its damning Inference, the Prince being creat'd into
 the helpless of Slaves, and every Peevish Incendiary preferred
 his Supreme Lord. But this is a Doctrine to be found a-
 gainst the Thoughts and Expressions of your Juvenile Studies,
 from the Import of which you excuse yourself. By say-
 ing you found Reason to put away as Childish Things. So that
 the Injunctions of Obedience and Loyalty to the Supreme
 Magistrate, so often recommended by Christ and his Apostles,
 as Childish Things. Good God ! Is it possible for a Priest
 of the Dignity of the Church of England, who has Two
 Reverend Prelates for his Friends and Patrons as the
 — of C — and B — —, to give into
 opinions that are utterly Inconsistent with its Principles,
 and Destructive of its very Being ! The worst of Inve-
 tives are too good for a Monster of this Prodigious Impie-
 ty, and the Worthy Member of Parliament has something
 of this Excellent Poem, lately call'd, The MODERATE
 B A L, so much of a Piece with a Man of this
 character, that I am apt to believe you may see yourself
 enough it ; The Lines are as follow
 That has a Sole Patch in Front impress'd,
 To shew his Head with a Soft Plate is blest'd by
 Black as that gloomy Prince, whose Mask he wears,
 Foul as the P — —, whose Monument he rears
 Some

Some say 'tis Silver underneath, Some say 'tis Brass, the hidden from the Beams of Day;
 A Proud, Aspiring, Faction, SHAM Divine, to rise
 Fit to promote the Devil's worst Design, to rise
 Values distinguish'd Sense, and Judgment, more
 Than Heavenly Grace, and Pious Humble Poor.
 Tho' that distinguish'd Sense and Judgment, ye
 Only in Lewdness, Dye, and Blasphemy:
 A Priest who for a Hundred Pieces dares
 Revive the Tricks of Old Idolaters,
 Flea Whores and Rogues about the rolling Skies,
 And Pathicks, Rebels, Arhuses, Canonize:
 Should but the Poor believe him, they'd despair,
 Should want Judgment to assist their Care:
 Should Kings or Lords believe him, they'd be damn'd,
 And Hell with Coronets and Garters cram'd.
 Though you should disown any Alliance to the foreg^d
 Character, because your Name is not annex'd to it,
 be out of your Power to do it by what follows, which
 taken from Page 61 of the same Poem.
KENNET, my soft-crown'd Friend, whose Talents yet
 In Panegyrics, and Antiquities
KENNET, who flatter'd a Popish Tyrant, and
 Trajaniz'd and Dainted before
 Than a sharp Shrew's shall never cease to fill
 Than Pagans, Turks, and all the Devil in Hell
 Who'd like an Honest Mod'rate Party believe
 None could the Nation's Liberties retrieve
 None could prevent Rome's forward Steps
 A one who first had push'd his Soul to Hell;
 He only Safety to the Realm could bring,
 Who worshipp'd Beel, but Renounc'd the King.
 You likewise aim at excusing what the Remarkers say
 in relation to your opposing the Motion that was made for
 Sermon to be preach'd before them on the last 30th
 January; but do it after such a manner as not to seem over
 solicitous whether you are excus'd or no. That you op
 pos'd it you acknowledge, and shid'm with such of th
 Pretenders to Moderation, who said, There was no Necessi
 of keeping up that Modern Practice, which was really sake
 up in a Long Parliament, 1640, and was dropt upon the Re
 staurati

ation of Monarchy and Episcopacy, but did not insist upon
 Irregularity in it; the main Strokes of the Objection being
 against, having a Sermon before you as a House, on a Day
 when you should not be a House: It is enough to provoke
 one to Mirth, even upon this Melancholy Subject, to
 see of it in the first Place, that Dr. Kennet was against
 having this Anniversary, by a Sermon on the Mournful
 occasion, because the Whig Party, in Parliament 1640,
 the first that observ'd Solemn Fasts, and it would be an
 argument of the Convocation's Inclination to Whiggism
 to take Patterns from them; and in the second, to insinuate
 that a Gentleman of your Knowledge and Abilities,
 of your Comprehensive Genius, should, *Travis inherere*, to use
 your own Words, insist upon Trifles, and raise Scruples by
 distinctions between a House, and the Members of the House,
 is a Piece of very great Difficulty. Certainly you forgot your-
 self when you said you had put away your *Childish Things*,
 and have it to do yet; since you could not be so weak, to
 think the World could be so impos'd upon, as not to believe
 the first Part of your pretended Objection to be the only
 failing Reason with you to be of a quite contrary Opini-
 on; and the second to have so little Weight with it, as
 to be able to support itself without some stronger Motive
 of Opposition; though you have done as much as I could
 desire, nay, more than I expected, by owning that
 the Dean of Peterborough, did join with such as were
 having no Sermon; and I have a Gentleman of great
 civility, and a Member of Convocation too, no less than
 of your own Dignity, that heard Dr. S—— reply to
 you after the Manner set down by the Remarker, which
 might be of Force with a Person of a less harden'd Consti-
 tution to acknowledge his Fault, rather than add to the
 weight of it, by a Peremptory Denial. I am now to consider
 the Consideration of your next Apology for yourself
 in the Charge of *Witily exploding Hereditary Right*,
 obliges me of Course to break my Word with you, and en-
 quire into the Merits of the Cause depending between the Two
 translations again, which I presume will not only make
 the Equivocation appear, but your Disingenuity likewise.
*qua autem de Christi Vicario inter Apostolos de futura sua
 Ecclesia Dignitate contendere solitas Quaestio oritur; num
 licet ex ipsorum Collegio delectus Aliquis. An Hereditario
 Jure Jacobus! An denique Johannes praeter ceteris De-
 lectus;* which should have been *DILECTUS;* & *quam ex
 ipsis*

*ipſis Chriſti Verbis perpetam e intellexit, non moriturus credi-
runt. Eccleſia igitur Preſciendus erat.*

The Reverend the Dean.

The Sham-Translator.

But of this promiſed Vicar or Deputy of Chriſt, a new Queſtion was likely to ariſe amongſt the Diſciples, who had been already too apt to diſpute about their future Precedency in their Maſter's Kingdom; they ſeem'd to be now Queſtioning whether ſuch a Governour of the Church ſhould be choſen out of the Apoſtolical Colledge: Or, whether James might claim that Station by a Sort of Hereditary Right: Or, laſtly, Whether John, the Beloved Diſciple, whom, their Maſter's Words not rightly underſtood, they believed ſhould never die, might not be ſet over all the Churches.

But that no Diſpute concerning this Vicar of Chriſt ſhould ariſe amongſt the Apoſtles, might be apt to contend about his future Precedency in Church; for Inſtance, When this Vicar was to be choſen of this Number? Whether, the firſt Place, it ſhould James, by Vertue of a certain Divine Right, (by the Print of Miſtake for Hereditary.) Or, the laſt, John the Beloved amongſt the Twelve, and whom they believ'd from a wrong Notion Chriſt's Words, Never to Death, that was to preſide of this Church whereſoever ſhould extend itſelf.

Now for a Gentleman of your approv'd Talent in Satyr, not to hint at Hereditary Right, one of the Motives that made you diſſent from your Brethren, the London Clergy, in the late Addreſs, when you had an Opportunity to do it, acutely too, but rather at Mr. Dodwell, with ſo much as an Aſterisk to point him out, can never obtain with Men of Senſe and Capacity. Wherefore you had do better to have taken no manner of Notice of it, as you have done by the Charge of *Arrogance and Preſumption*. The Diſpute between Mr. Dean Atterbury and you, your Deſires of ſeeing us brought over to the Diſſenters Communion than them reconcil'd to ours, your *inſinuating the Church to be in no Danger from Atheiſts, &c.* than to expoſe not only the Falſhood of your Translation, but the *Engliſh* of it, but giving me an Opportunity to examine into it, and to you that *whom they believ'd ſhould never Die*, can never reach you amongſt the Beſt of our *Grammarians*.

But a Temper like yours may be too much inflam'd with what has been already ſaid, and divested of every Thing of Moderation, ſhould I dwell much longer on what you will call *Accuſing the Brethren*; I ſhall therefore only vindicate

self from taking it ill, that the Church is not Independent of the State, reviling you, by saying, King William is extremely indebted to you, being out of Patience at your mention- with Respect, the Queen's General, the Duke of Marlborough, or insulting the Preacher, and all his Followers, for being amongst the Ruin'd Party, and then take my Leave of you till another Opportunity.

In the first Place, you are very unfair in your Quotation, (what is no ways becoming of a Man of your Holy Office and Character in the Church) seem to endeavour to render me Obnoxious to the Government, by making me say, the Church is Independent of the State, when my words run thus, Now by giving our Saviour this Headship of the Church, you have irrecoverably given up the Argument; by so doing the Civil Magistrate is excluded from it, and the Government, in Ecclesiastical Affairs, seems wholly to be lodg'd in the Hands of the Bishops; since you, your self, own they have their Commission and Authority delegated to them from the Apostles, who have theirs from our Saviour. Vid. Remarks, P. 2. which will make appear to any Candid Reader, that tho' I may be a bitter Enemy to Erastianism than you, that I am not chargeable with derogating from the just Authority of the Prince. But if you can bear reading over Mr. Lest's Incomparable Preface to his Case of the Regale and Pontificate, which neither you, nor any Journey-man you have, can reply to, I'll find a very near Relation of yours, has declar'd the Reasons that mov'd him to write a Certain Answer to the Atterbury, were, to assert the Nature of the Christian Church, as a Society endow'd with FUNDAMENTAL RIGHTS to preserve its own Being; and among these, a Right for the Governours to assemble, and to take upon the common Measures of Faith and Unity, at first Independent on the Heathen, so even now on the Christian Magistrate, when the Necessities of Defence or Persecution so require; Pref. p. ix. In such a Case, as he in his Book, p. 98.) let the Church be true to itself, and to the Powers she receiv'd from him; this is the final Right which we assert. And, p. 109. The Bishop of a Diocese had an Original Right to convene his own Clergy, with their Advice and Consent to ordain such Rules and Ordinances as were proper to declare the Doctrine, and regulate the Discipline of their own Body. And, p. 197. That the Christian Church was endow'd, as a Society, with a Divine Right of preserving the Faith, and securing the Discipline that should be necessary.

sary to hinder the Gates of Hell from prevailing against her. order to this End, the Church Governours had Authority to make and consult of all urgent Affairs; and when so assembled, the Resolutions and Decrees were thought Declaratory of the Sense of Scripture, and of Sound Traditions, and were so far binding to the Inferior Priests and People. And, p. 201. That it was so in England as in other Churches; That, from the Time the Church Government was here establish'd, our Bishops had a Right of calling their own Clergy to a Synod, and to enter upon Debate and draw up Rules and Orders that should be binding with that Special Jurisdiction.

Who would imagine from hence that I should be angry with you for not making the Church Independent of the State, or that you should have any Room for insinuation that I, myself, was liable to Censure for so doing? Since you are so apparently set down in the List of those, *Quos Ecclesiam sibi sufficere contendunt*, and are *negligendi potius quam Redarguendi*: Thou that abhorrest Idols, dost thou commit Sacrilege? Thou that makest thy Boast of the Law, breaking the Law dishonourest thou God?

In the Second, my Assertion of saying King William is indebted to you, is not to be found fault with, because you have done more for him than any one besides Dr. Oats, (who profanely call'd him the Saviour of the Nation,) by investing him with the Title of REDEEMER of Great Britain. Eng. Sermon, Page 22.

In the 3d, if I take Notice of your High Encomium of the Duke of Marlborough, which is greater than that of the Queen Herself, a Practice that is grown into Request with the Party ever since the Dissolution of the last Parliament, I am authoriz'd so to do by your next Paragraph, which affirms, it is not within your Design, which is as much as to say nothing to the Purpose.

In the fourth and last Place, I neither insult you nor your Followers, and Well-wishers, for being of the Ruin'd Party (a Practice wholly belonging to that Party when Uppermost) but to shew you that I, myself, am one of those Followers and Well-wishers, can tell you that the Text you made your Choice of for your last Ash-Wednesday Sermon, as one of the Lent-Preachers, was taken out of the Eleventh Chapter of Matthew, Verse 21, 22. *Wo unto thee Chorazin, wo unto thee Bethsaida: For if the Mighty Works which were done in you had been done in Tyre and Sidon, they would have repented long ago in Sackcloth, and Ashes: But I say unto you it shall be more tolerable for Tyre and Sidon at the Day of Judgment*

gment than for you; and applied it to the Nation's Ingrati-
 e to the late Ministry, and our Treatment of our Gene-
 re. which I would by no Means have you to *Print*; for,
 take it, the Queen has it *only* in Her Donation to be-
 Bishopricks, (you know my Meaning,) an Advice I hope
 will prove me as much your *Well-wisher*, as the other
 your *Follower*.

had ended here, but a Bookseller of your Acquaintance,
 that was Partner in your *History of England*, in which
 betray'd a good Cause out of Inclination to a bad one,
 engage me to discover from his Testimony, that the
 and last Lines of your Postscript make you guilty, both
 and indirectly, of a Notorious Falshood. I was
 ing to let it pass, not only out of Deference to the
 it you wear, but Respect to your Judgment, it being
 possible in my Opinion, though you might be
 ought to approve of, that you could be wholly concern'd
 so Miserable a Translation and Postscript. My Letter
 is directed to you, on Account of your Solemn Im-
 atur at the End of the Postscript; because I have
 the Acquaintance with you, though none with your pre-
 led Author.

*I think this Translation and Postscript may be Printed, for I
 assert the Truth of whatever is contain'd in them.*

Feb. 16. 1710.

WHITE KENNET.

Had you consulted me I should have advis'd you to have for-
 den their Entrance into the World at all; for, believe me,
 as much beneath an Honest Man to make Use of such an
 ifice of imposing upon the World, as it is for one of
 er Condition and Figure to engage with such a Champion
 I am. The Forward Wit that Printed an Answer to one of
 er Sermons dealt Ingenuously in saying, *He had neither seen
 heard it*; but the Method you take carries another Face
 h it, and is little better than what some Ill-bred People
 downright Knavery: For unless you transcrib'd both the
 nslation and Postscript, (as some Men do Celebrated
 es, thereby to impress them more strongly on the Me-
 ry,) you are most certainly the Author of them; the
 okseller above-mention'd having declar'd to more Persons
 in me, that he saw both under your own Hand-writing.
 To this may be added another Instance of the same Com-
 xion, which may serve to attest your Veracity when
 l'd in Question. *This Translation (say you) was thought
 necessary to Vindicate the Original from a very bad Version, that*

without Leave or Knowledge of the Preacher, was lately Publish'd under the Pretence of being made English for the Benefit of the Dissenting Teachers. Now suppose the World should pass Sentence in Favour of this very bad Version, and hold it preferable to your very good one, if I should be able to make appear that yours was actually in the Press before half a Sheet of mine was wrought off, should I be under any Obligation of Silence on that Subject without your Leave or Knowledge? No, Good Doctor, I'll even break through that Formality for once, and tell you, that as your *Postscript* begins with an Untruth, it Ends with a Jesuitical Evasion and if your *Steady, Steady Ship* does not take in more Balls against your next Voyage into the Ocean of Errors and Inconsistencies, it's your *Deanery* to a *Reader's Place*; but turns Keel upmost, which your Pretences to justify the Revolution, (by asserting the Principles of Resistance,) to Honour the Memory of King William, (by giving him Christ's Attributes,) to Serve Her Present Majesty to the utmost of your Duty and Ability (while you Ridicule Her Hereditary Right to the Throne to promote the Credit and Interest of the Church by Law Establish'd, (while you Side with the Dissenters,) to Preserve the Security of the Protestant Succession—— (while you are a Party that has left out the House of Hannover in all the Addresses,) can never prevent.

Having clear'd my Hands of you in Relation to all your Objections against me or my Version, I may be expected to say something by Way of return to you for your Calumnies and Threats bestow'd upon the Reverend Dr. Hicks: But since many of our Readers may not be fully appriz'd of the Grounds of your seeming Displeasure, and may think him the Ill-manner'd, Ingrate Person you point him out for, I shall give it in that Gentleman's own Words, who (as you ought to remember in your High Post of the Church) was a *Deacon* when you was not so much as a *Curate*. They run thus in the Preface to his Letters, ' I am concern'd to set down the Series of this Controversie, because the Author of the Life of King Charles II. and King James II. in the Third Volume of the Compleat History of England, after his usual manner of concealing Truths, speaks of Mr. Johnson's Book in such Sort, as would make a Reader, who is not Old enough to remember those Times, think that no Answer was given to it. Saith he, p. 414. Another Information had been preferr'd against Mr. Johnson, a Clergyman, of good Parts and CHARACTER, for Writing and Publishing

publishing, what they termed, a very *Scandalous and Seditious* Book, call'd, *JULIAN the Apostate*, wherein the Author had only confuted those Notions of *Passive Obedience and Non-resistance*, which some Writers, and those especially of his own Order, had carried up to a Consequence of Tyranny and Slavery. So, p. 452. the Man who most provoked the Government was Mr. Samuel Johnson, a Minister of the Church of England, who had been Author of a very *Rational Treatise*, under the Title of *Julian the Apostate*; But to say nothing here of his Character of that Book, this is but one of the least Partialities of this Historian, whose Art and Design apparently is, by concealing, disguising, and misrepresenting, to give his Readers wrong Views, and mislead them from the Truth.

In another Place of the said Preface may be found, 'But besides the Doctor, there is another Writer, the Author of a Book, Entituled, *A Vindication of the Church and Clergy of England*, who hath done me the Honour to write against me by Name, for asserting the Christian Priesthood, and Christian Sacrifice, which, he saith, is one of the New Nations which have been lately coin'd without the true Image of our Church upon them. I am so far from making any answer to what he has written against those Doctrines, and me for them, that I desire all Learned Men, who have read my *Discourse of the Christian Priesthood*, to read and consider what he hath said as an Adversary to so little purpose against me, from the 101st to the 110th Page of this despicable Piece, they will find, to use his own Words, that he looks like one of the little Folks set up to peck against me; and that he is to cast off, as he says Mr. Hoadly did the Reader of S——y, with Indignation, and that I should do him too much Honour to return an Answer to him. Mr. Sharp, whom he means by the Reader of Stepney, doth as plainly, as by Name, assure the World that Dr. Kennet, Dean of Peterborough, is the Author of that Book, calling him Dr. K——t, and Dean of P——; and the Dean, Dear Mr. Dean, and Honest Mr. Dean, about Forty times in his Defence, Entituled, *The Would be Bishop*; and if the Doctor is indeed the Author of it, it was Prudence in him not to put his Name to it, which for its whole clumisie and rude Structure, and Composure, as well as for the Materials of it, is utterly unsuitable to his Character, (I must not say as a *Christian Priest*, but) as a *Christian Minister*, and unworthy of his Great Name. I confess

confess there are some remarkable *Fioccos* in it that would make one suspect Mr. Dean to be the Author of it, but there are other Passages therein which one would hold were impossible for him to write. For my own Part, could I believe him to be the Author of it, I could then believe him to be the Author of the Scandalous Histories of the later Reigns in the *Historical Collection* which common Fame lays to his Charge; but there are several Special Reasons why I cannot, why I would not easily believe him to be the Writer of it, besides the General Matters in it, and the manner in which he treats them. It is difficult for me to believe, that so *Wise a Man* should, so contrary to his *known* Prudence, and *specious* Rectitude, write so many gross Untruths in it to defame Mr. Sharp, as he hath shewn that Author hath done; or that he would call him *Judas*, and *Shimei*, and *the Son of Satan*, and treat him, as indeed that Author hath treated his *Readers* and *Curates*, and sometimes upon the Account of their Poverty, with so unbecoming an Air of Insolence and Contempt. Could the Dean so forget himself as to write against the *Hereditary Succession*, and *Passive Obedience*, in the manner as that Author has done; the Dean I say, who wrote so High for both in his Preface to his Translation of *Pliny's Panegyrick to Trajan*, or be so imprudent as to declare himself *no Friend to PLURALITIES*, who is one of the greatest, if not, the Greatest *PLURALIST* of his Time? Besides, this incoherent Writer, though he taxes me with *coining a New Notion of Christian Priesthood, without the true Image of our Church upon it*, yet he aggravates the Address of Mr. Sharp to the Archbishops, and Bishops, and Dignified Clergy, in that he being a *True and Real Priest of the Church of England* should thereby expose the whole Function, (i. e. the true and real Priestly Function,) and betray the Church to the Sight of *Unbelievers*: It is impossible for so Eminent a Man as Dr. Kennet to write in this unthinking Manner without common Prudence or Reflection; or to plead in that vile Manner as he hath done for the corrupt and irregular Practices of the Clergy, in taking Money for Visiting the Sick, in Admixture of Private Baptism by the Publick Form, in Churching Women at Home, &c. and in ridiculing the Observance of the Vigils, which the Church hath commanded to be observed. Could Dr. Kennet, who drew up his Reasons for which he could not for some Time take the Oath, and found it difficult

difficult to overcome his Scruples, so spitefully treat the deprived, who with Interest on their Side, and all the pains they took with themselves, could not overcome theirs? Or could he, as this Pamphleteer hath done, call them JACOBITES with Mobbish Scorn, and in Mobbish contempt of that very Prince *JACOBUS II.* who once was his Admired, as well as Lawful, Sovereign; and whom, in his Preface to *Pliny's* Panegyrick, he praised to such a Degree, as few Panegyrist's ever magnified any Prince Good or Bad, from whom they fear'd Punishment, or courted Preferment or Reward?

Furthermore, could Dr. Kennet, who hath so great an understanding, argue in that *False, Sophistical, and Loose* Way of Reasoning, in justifying or excusing the *Irregularities of the Clergy* against the Doctrine of *Passive Obedience*, and of the *Christian Sacrifice*, as I can shew (if I could do it without swelling this Preface into a Book) that wretched Author had done? &c. For this Author hath writt'n against my *Discourse of the Christian Priesthood*, and the Doctrines of It, I mean the *Christian Priesthood*, and *Christian Sacrifice*, as New Notions, which is my last argument to prove that the Doctor is not likely to be the man, because he not only highly commended the whole work, of which that is one Part, at its first Publication, to some of his Friends, in Expressions not fit for me to repeat, but also did me the Honour to write the following Letter of Approbation to me, &c.

Reverend Sir,

I did not return from my Visitation before Monday Night, when I found your Excellent Book, a kind present to me. I have since read over the *Two Letters and Preface* with great Satisfaction, and thank you heartily for the great and seasonable Service you have done to the Christian Church and Religion against the common Enemies of them; I will come and return my Thanks in Person as soon as my Business will admit. In the mean time I heartily pray for your Health and Happiness.

Dear Sir,

Your Oblig'd Friend and Humble Servant,

gate, May
1707.

WHITE KENNET.

But

But if after all this it shall appear that *Mr. Dean* writes the *Vindication* of the Church and Clergy of England, he must be content to bear the Shame and Reproach of it, and the Penance of his own Reflections; and him assure himself, that what Reverence (ever Good & Great Men may have for his Character, they can have none for his Person. No Apologies will ever justify or excuse him for writing of it, no present or future Title or Promotions can support the Credit of a *Diſſent*, which will not abide in Honour, but wilfully expose himself, what I will not name, and thereby dishonour his Veritable Characters as a *Dignitary*, a *Doctor*, and a *Priest*.

If *Dr. Kennet*, as I wish, be not the Author of this Book, the Publishing of his Letter, which contains nothing but what becomes his Character and Profession, cannot hurt him, or cause the least Reflection upon him. But if he is the Author of it, as *Mr. Sharp* tells the World he is, then he ought not to blame me, but himself, who hath obliged me to produce it, or a Summary Account of it, in Evidence against him for my Vindication; and he calls this, as perhaps he will, *betraying the Secret of a Private Conversation*, let him remember that he hath cancelled all the Obligations I had to keep it Private, & broken the Laws of Honour and Friendship, by first secretly writing, not only in *Contradiction* to himself, but with the Air of an Enemy, against a Man that never did him Wrong.

Thus far the abovementioned very Reverend Author who will scarce give himself the Trouble of calling or sending for the Letter you threaten him with: What I have further to acquaint you with, is, that I am,

Reverend Sir,

Your very Humble Servant

SHAM-SCRIBE

F I N I S.

ERRATA in the Sermon.

PAGE 1, from *Which*, in l. 9, ending with *People*; l. 10, make Parenthesis after *Calamity*; l. 12, put; p. 2, l. 34, for *Precedency*; l. 37, for *Divine* r. *Hereditary*; p. 8, l. 1, for *Word* r. *Signification*; p. 17, l. 2, after *Four* r. *the* *Zapish*; delete from.

